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TRANSITION

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NOTES AND OTHER CLUTTER

Publication of Transition will be suspended for a three month period effective after this issue. Our reluctant decision is an attempt to ease growing pains, clear up a pressing backlog of work, and break-in some new editorial people.

This issue marks the last for Art Montague who has resigned as editor, and as Executive Director of Transition Society in order to devote more time to his academic studies.

An alliance has been formed between Transition and Breakthrough magazines in an attempt to provide Breakthrough somewhat more autonomy than it has enjoyed in the past and to provide both magazines broader, more balanced national circulation.

Five dollars and a note to Box 2500, Abbotsford, B.C. will get you an annual subscription to Tarpaper one of the finest inmate-published monthlies we've seen yet in Canada. Tarpaper comes out of Matsqui Institution.

The many requests for copies for the Sessional Papers delivered at the Regina Crim. Congress are presently being processed and should be satisfied before the end of October. In most matters we favor inmates, but with distribution of these papers we decided to try to get them all into the mail together -- we thought it time that correctional people concerned enough to write for the papers should have this opportunity to enjoy a little good company for once.

A note from Dave Blackburn of the Canadian

3.

Brotherhood Society situated at Drumheller Institution tells us of a two-day festival and seminar to be held in the City of Drumheller and Drumheller Institution on November 3rd and 4th. The inmate-organized festival will feature displays by inmate self-help groups, the National Parole Service, Alberta Alcohol and Drug Abuse Commission, John Howard Society, and RCMP. Object of the festival is to provide the public with information relative to the represented groups and organizations, as well as provide an opportunity for the public to discuss the groups' correctional activities with the resource people responsible for them.

EDITORIAL

am

I've never been sure what this magazine is all about. But then, I've always figured that if I did know I'd lose what it has become because I'd start tailoring it here and there to better suit my conclusion.

Pinned up in my kitchen, where most people stick 'Home Sweet Home' or other homilies, I have a little card, which was printed in the print shop at Saskatchewan Penitentiary, which reads:

In the landscape of Spring there is neither
Better or Worse,
The flowering branches grow naturally, some
long some short.

Relativism is the cynic's refuge. At least, relativism is this cynic's refuge. Many other cynics have chosen corrections work as their refuge. Too damn many!

Recently we received a letter from a subscriber, and perhaps a friend, which in part reads:

I feel that it is important for you to offer alternatives when you offer such complete condemnation of some of the practices that exist in the penal institutions...leave the nonsensical arguments to the politicians -- they get paid for them. You and I should offer concrete suggestions.

And so we should. But to whom? To politicians to whom inmates are merely political footballs? To bureaucrats to whom inmates are merely pulp for their paper mill? To anyone else whose vested interest in his profession demands that inmates be everything but human beings, and here I include every medical model theorist from the underpaid poorly-educated social worker to the overpaid narrowly-educated psychiatrist? Or do we offer our suggestions to the public, when the public rarely acts even in its privatized interests?

Why offer suggestions? Very few people, even as far away as the fringes of correctional activity are unaware of the deplorable state of our entire justice system. Public and professional media have been publicizing the problems for decades. The Reports and Royal Commissions which have not been acted on would fill several library shelves. Very few inmates have not seen the new line staff member walking the ranges and talking to inmates about how sordid conditions are and how they should be changed; and seen the staff member change ---not the conditions, but the man himself.

5.

He acknowledges that conditions are sordid but now his litany is that he is powerless to change them even in small ways. Still, he hopes for change. It is this hope which makes of him a cynic instead of a failure in his own eyes, and it is this hope which can be nurtured until it grows enough to be transformed into action.

The task ahead is not to correct criminals; the task ahead is to correct correctors.

And the first step is to let them know that inmates know. Such as Transition can contribute to this. The second step, like the first, is also up to inmates. They must start correcting the correctors. The public won't. The politicians won't. The professionals won't. There's no one left but the criminals.

Because this is the last editorial I shall be writing for Transition, I've taken the liberty to ramble along a line of personal feelings. This isn't all I would like to say, but the rest would probably be seditious.

EDITOR'S NOTE

We are pleased to see that one corrections professional is heeding the ominous drift correctional 'treatment' has been taking of late. The letter reprinted on the next page is self-explanatory. It should be noted also that in the speech referred to, Allmand suggested that such pleasantries as 'psychosurgery' and 'Behaviour Engineering' be used on 'selected' inmates.

6.

TO:

The Honourable Warren Allmand
Solicitor-General

I am writing to you as a sociologist-criminologist and concerned citizen. As well, I have had some 'down to earth' experience with the C.P.S. while teaching a sociology class and conducting research at Saskatchewan Penitentiary during 1971-72.

In a report on your recent address to the C.A.C.P. (Edmonton Journal, July 29, 1973) it is stated that "Mr. Allmand said Canada's prisons should be both psychiatric hospitals and professional schools of remedial education which have a social and physical atmosphere conducive to treatment." I hope that this statement is inaccurate inasmuch as, for me, it gives rise to great concern.

Some of the implications from the above statement include: (1) that offenders (read convicts) are mentally ill; (2) that education (implying increased opportunities in the economic sphere) will prevent recidivism once mental illness is cured; and (3) that we know enough about the causes of crime to determine what might constitute effective treatment.

I believe in knowing what we are doing before we do it. The present state of knowledge is such as to strongly suggest that all of the above implications are false. While it cannot be denied that in some cases psychiatric treatment and/or remedial educa-

ation may be of some value in preventing recidivism, this does not hold for the majority. The majority of offenders are not mentally ill (although it has been suggested that a majority of those in penitentiaries who have been diagnosed as having psychiatric disorders have them as a result of incarceration). As well, remedial education probably means having better educated recidivists while benefitting a few individuals who found a goal worthy of attainment (Tony Parlatt's methodologically unbelievable 'morality test' aside). The above 'reforms' will most likely lead to a strengthening of the inmate subculture (which was dealt a severe blow under the Goyer regime) as these measures are resisted by inmates. Furthermore, too strong an emphasis on psychological manipulation could lead to the type of horror described by Jessica Mitford ("The Torture Cure", Harper's, August, 1973). In the past there has been too little in the way of remedial education and psychiatric services in our penitentiaries; at the same time, there is a danger in going too far in this direction before we know what we are actually doing.

Finally, the time has long since passed that the government should have taken action on the Huggesen Report. While some of the recommendations in the Report are admittedly impractical, the report nonetheless deserves immediate consideration. Inmate morale certainly has an effect upon staff morale; the present situation with respect to the N.P.S. has certainly had an adverse affect on all those connected with C.P.S.

John Klein

PRISONERS' RIGHTS IN NORTH AMERICA:

AN OVERVIEW

By Art Montague

In recent years many inmates of Canada's federal and provincial prisons have begun asking what their human and civil rights are as prisoners, and not only are they asking what these rights are, they are asking whether they are being allowed to exercise them by the State. No one is anxious to tell them. Indeed, no one seems to know. Not even us.

There are two ways to look at an individual's rights. The first, which usually is termed human rights, is the philosophical way. The second, termed civil rights, is usually the framework put together in an attempt to apply the concepts of human rights in everyday life. The right to a fair wage in this context would be a civil right. The right to work would be a human right. Most prisoners do not have to worry about this sort of distinction because imprisonment and its attendant inhumanities in Canada and the United States effectively deprive him of both.

In Canada very few studies have been done of prisoners' rights. This in itself is fair indication that there has never been much concern about them from human rights or civil liberties organizations, from lawyers, or from penologists. The only serious paper ever done on the topic appeared in the Queen's Law Review some time ago. The writer's conclusion was that while prisoners had their rights generally protected legislatively, administrative policies within the institutions prevented

prisoner exercising these rights. Prisoners can exercise their rights with permission of the administration and provided such exercise does not affect the "good order of the institution", a state arbitrarily determined by the wardens.

Freedom of expression is considered in Canada to affect good order detrimentally. It is therefore sanctioned by censorship, which of course is deprivation of the right to freedom of expression. Freedom to organize for peaceful purposes in a peaceful way is considered in Canada to affect good order detrimentally. It is therefore sanctioned by prosecution in warden's court unless permission to organize is previously obtained, which it rarely is. Warden's court itself flies in the face of every provision for justice and individual protection found in any legal codification in Canada. For instance, the only peer a defendant will find in a warden's court is a co-defendant.

Yet, if anything, the American prisoners' plight is worse than his Canadian counterpart. This may be why the American situation is changing rapidly for the better -- not much better as yet, although in terms of growing awareness there is accelerated development, particularly in California and New York States.

Awareness, organization, and action are occurring in many American prisons because there, as in Canada, rights have been legislated and then administratively neutralized, and inmates have come to realize that these rights can be re-enlivened by two means -- court action and outmanoeuvring of administrators.

The Black Muslims and the Eclatarians began slowly, the latter following the Muslim example. Both used a religious justification for organizing, and both built some very fundamental rights, which previously were denied prisoners, into their religious practices. By the time prison administrators caught on, it was too late. Administrators tried isolation and transfers of organizers in an effort to break up the movements. They were too late. Both tactics became pointless because by that time the movement had spread into every institution. Other sanctions were tried. In California the indeterminate sentence became a weapon to be used against militants. Even violence and incitement to violence were used. All administration reactions served by this time only to strengthen the movement.

In recent years another weapon has been added to the administration's arsenal against activists, behaviour engineering -- the most pernicious of any yet devised.

American inmates have discovered a means to meet this threat. In May 1972, in Greenhaven Maximum Security Prison in New York State, a prisoners labor union was formed. The union now has legal status, and has three-quarters of the prison population, approximately 1200 inmates, signed up. This is a convict-run union. Legal status was not obtained without court action because the New York State Department of Corrections fought it all the way. In California a union of ex-cons was formed over two years ago and has since been steadily and systematically penetrating California prisons. Civil rights are key components of the unions demands. They extend beyond the demand of a fair wage for a fair day's work; they extend into such areas as improved living

conditions, workman's compensation, the right to support one's dependents, the right to adequate training, the right to representation in prison matters which affect member's lives. There are more demands, many more demands.

For decades prisons have been operated on the principle that might is right and convicts are only depraved dumbasses. Those days are gone. Convicts are learning the rules of the game, the game that in the past has meant certain loss for them every time. Now they are winning once in awhile. In fact they've discovered that they really can't lose. Properly handled the administrators' game rules can be used to the inmates advantage. If the administrators change the rules they will have to change them for the better because public awareness has increased sufficiently that public opinion prevents otherwise.

There is hope in the United States. Change will take a long time. Of hope, the same can not yet be said of Canada.

Canadian inmates reflect the same civic apathy and personal passivity that infests every Canadian community. Generally they are as self-centered, short-sighted and intellectually impotent as most other Canadians. For the average Canadian this is no big deal. For the inmate it is suicidal.

Let's for a minute take a look at Canada. Token tolerance of minority groups is a fine art here. The Canadian Criminology and Corrections Association, our clutch of professional penological pontiffs, has two ex-offenders on

its Board of fifty-odd individuals. The National Parole Service has hired a few more but ensured at the same time that they are far-removed from decision-making or advisory roles in the Service. The ex-offenders self-help groups are dependent on government for their funding, therefore are tied up even as they commence their work. If they step out of line, funding is cut off or as was the case with one group in B.C. they are denied access to the institutions. If there is a militant offender or ex-offender organization in this country it is so low profile it's subterranean.

Let's look inside the prisons. The native organizations offer a bright light. They are learning the rules of the game, and on the surface seem to be winning the occasional small skirmish. But look a little deeper and we discover that their demands are not so much for change as they are for a bigger slice of the Canadian pie. They are acquiring no more than government deigns permit them. They may feel they are getting freedom of choice but when the alternatives to choose from are controlled there is hardly freedom. The native organizations inside the prisons of Canada are developing some acutely aware activists. However, too often the paroles of these men are contingent on them taking employ with large community native organizations.

Here they are lost, to their brothers and to themselves, because in the matter of choice for street organizations the situation is much the same as in the prisons, the alternatives are restricted.

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as cultural objectives, and the "I am a social failure who now believes in a power higher than myself" school of apocryphal bullshit so well-attuned to the ears of patronizing paternalistic lay and professional "helpers".

Meanwhile, what are the power people in Canadian corrections doing? They know what organized righteous inmates could do to their policies and practices, because they've got the American example to examine. They see two things: They see that if they wait until the organizations are forming before they act to suppress them they'll be too late. The organizations must never be allowed to start forming. Canadian officials can see how to achieve this. Again the means is shown them in America. It is not for relief of overcrowding in prisons and treatment of mentally ill only that Regional Psychiatric Centers are recommended in B.C., Saskatchewan, Ontario, Quebec, and Nova Scotia.

We have seen the Report prepared by the Solicitor General's Board of Psychiatric Advisors. The Matsqui Center is already open, as recommended in this report.

The Report recommends that each Center be located close to a university complex in order that it may be used for training of doctors and social scientists, and so that the expertise of university faculty members can be used in experimental work. They are not building hospitals where inmates can be helped, they are building zoos.

But the zoo aspect is not a big deal when placed beside a few other points. The Centers will not be treating psychotics exclusively.

They will be treating patients with "character disorders". Included in this group are drug offenders, homosexuals, and rebellious inmates. The last-mentioned is noteworthy. Rebels in a prison are often people who try to organize things, such as dissent. If you dissent, you are a rebel. According to psychiatrists, dissension is a manifestation of disorder -- character disorder.

Let's look now at the University of Saskatchewan, Saskatoon campus whose psychiatric and social science people will play a prominent role in the "treatment" at the Saskatchewan Center. First, we have the psychiatric crowd who operate out of the University Hospital. For some time they've been experimenting with Aversion Therapy there. The man who heads up this sadistic little program also happens to be on the above-mentioned Solicitor General's Board. The Psychology Department isn't much better. It is nationally-known as a haven for "rat" psychologists which is to say people who are deeply committed to experimentation. The power people will be ready to "treat" dissidents before there is dissidence and what a treat they'll have waiting if the cons don't get their shit together damn fast!

Most inmates are individualists of sorts. Most inmates are firm in the "it can't happen to me" philosophy. In this respect Canadians and Americans are the same. Current corrections policies say it can happen. Current corrections practices slow it does happen.... to all but the organized.

MIND CONTROL IN THE PRISONS

Reprinted from Win.,
April 1973, Vol. IX, No. 2

There is presently, in both State and Federal prisons throughout the United States, a new kind of warfare and dehumanization. For prisoners, it is a terror; for those on the outside, it is a threat.

At one time the method of "divide and conquer" was used effectively by the officials in prisons. They would sow racial tensions to keep the prisoners divided and fighting among themselves, knowing that in this state of mind the prisoners would never become politically aware, would never realize why they were in prison, not wonder why the rich who also break laws were not, or why they got paid "slave wages" for first rate work, or why young first-timers were put with older and more "prison wise" convicts, or why the food in the "staff chow hall" was so much better than the lousy inadequate amounts the prisoners received, or most of all what some people meant by "Unity is Strength". The authorities did not want the prisoners to ever wonder about these and many more things for this would be the beginning of political awareness. They knew that through unity the prisoners could change the prisons by mass legal litigations, mass work strikes, mass food strikes or even the complete takeover of a prison if necessary to get justice in that prison. The authorities were successful for quite a long time. I know this to be a fact for I am a prisoner and have been one for a long time. At one time I threw all my troubles on another prisoner because of his color and never knew where they really be-

longed. And so it was with prisoners throughout the United States.

Then awareness made its way to the prisons by way of music and new prisoners from the street who had witnessed the struggle outside or been a part of it. When this was relayed to the prisoners, they began realizing the answers to all their questions. Unity of all races and prisoners slowly but truly began its long awaited course in prison. For evidence, look at the photographs of so-called prison uprisings; look at the prisoners--Blacks, Chicano, Indians, Whites and Orientals -- standing united. Not too long ago you would have never seen this unity among races and prisoners; the only time they would be this close is when locked in battle fighting each other to the death.

When this unity came the authorities began to change tactics to "pacification". This was performed by giving the submissive prisoners all kinds of little goodies such as record players, popcorn, pay numbers, etc. This was given to any prisoners who would submit completely and worry only about themselves and their little goodies. This meant turning their backs on the great number of prisoners being beat by the guards or thrown into the "hole" for months or even years at a time, or on the young kid put into a hard core prison to the sadistic delight of the officials who knew what would happen to him. This had the same objective of "divide and conquer" but with slightly different tactics.

Meanwhile the authorities publicized the ideas of work release and conjugal visits, not mentioning the percentage of prisoners who enjoy

these things. (It is so little it would not even equal a whole one percent).

This pacification program has not worked effectively for only a few would sell their souls for such a small price. Therefore the officials have stepped up their tactics to methods right out of the science fiction books or horror movies. They now use mind control programs -- tranquilizer drugs in great quantities, electric shock treatment and even lobotomies as punishment to non-cooperative prisoners. The objective of this horror is twofold: to destroy the prisoners who refuse to voluntarily submit to dehumanization and at the same time to scare some into submission by the horrors inflicted on others.

In October this year the federal government will open the National Behavioral Research Center in Butner, North Carolina. By "National" it is meant that they expect prisoners from prisons all over the country.

This crisis in the prisons affects you if you are of a minority, conscientious, have political awareness, or are active in movements out on the streets because the odds are when and if you are arrested you can very likely find yourself on the inside looking out of one of these programs. So you must, not only for us but for yourself as well, do what you can while you can to stop this in the bud rather than in full bloom. We know the government will do all in its power to curb the ever-fast growing social revolution and awareness of the common people.

As I write this I find myself in one such program by the name of START Program at the U.S.

Medical Center for Federal Prisoners. It was opened September 11, 1972. Since its very beginning we have fought including a 65-day food strike from September to October which was highly publicized.

And a strike was begun February 1, 1973 and continues to this day of total non-cooperation. Out of the present 14 men in START Program six of us are protesting. We did have one other man but the officials drove him to the point of psychosis. We are Edward Sanchez, William Ruiz, Albert Gagne, Gerrard Wilson, Gerald McDonald and Thomas Sparks. It is fact that officials are doing all they can possibly do to drive us to psychosis or break our spirits. We have all been put in chains. All of us have been on half rations of food. Two men were assaulted with tranquilizer drugs. All of us have been daily harrassed. Two men were assaulted by officials. We have been denied legal material and visits. We have been denied the minimum requirements for prisoners in the "hole" by the U.S. Bureau of Prisons Policy Statement.

Yet our protest continues. We realize that to cooperate with this type of program is to support it and we realize this program is not only dangerous to us and other prisoners but also to our beloved cadres presently outside.

EDUCATION IN PRISONS

To the credit of the Canadian Penitentiary Service, a minor revolution has been taking place in many prison academic programs for the past three years.

The academic areas of most Canadian prisons were for decades treated by inmates as an excellent place to loaf through their workday. Educational possibilities were few. Inmates could study primary school material or with inconsistent instruction and out-dated texts plug along to completion of Grade Ten. After that, they had to study correspondence courses which as often as not they had to purchase themselves. Because most inmates had little money many who may have studied were unable because of this lack. The drop-out rate in correspondence studies usually hovered over 75%. In 1969-70 a transformation began, for in the community at large the late Sixties saw increased activity in Canada Manpower academic upgrading programs geared particularly toward adults. Studies went forward in other areas as well, such as development of programmed learning, personalized remedial reading, and vocational mathematics. Slowly individual prisons began increasing their interest in inmate education. So too, did a handful of teachers in the prisons. And most important, so too did many inmates.

There have been some landmark developments in the past three years. In British Columbia the Donner Foundation put up \$80,000 to implement a pilot study of programmed social and academic education. In Saskatchewan, Dev. Dhillon, then Supervisor of Education at Saskatchewan

Penitentiary, gained acceptance from the provincial education department for Grade Twelve General Equivalency examinations which based academic standings on the sum of the student's living experience and general knowledge. Dev Dhillon has since introduced this excellent program to British Columbia and his Saskatchewan success appears to have been repeated. Another landmark was the signing of the first Community College contracts in Ontario and New Brunswick. As a part of these contracts, educators from schools in the community are now entering the prisons to teach Grades Eleven and Twelve and some courses of general interest. The prior need for correspondence courses has dropped off considerably. A significant move in prison education in Canada has been introduction of university credit classes which are taught in the institutions by university faculty members. This program follows the success of the American Operation Newgate which a decade ago began conducting classes in American prisons.

The current academic scene in Canadian prisons is encouraging. Given that serious new program implementation began only a few years ago, the widespread advancement has been phenomenal, especially when one considers the normal rate of progress in our prisons. The academic scene is not yet as good as it could be. Many prisons in the country have not yet felt the affects of the programs. As yet, some of the programs still have serious limitations. Students who have already completed one year of university have discovered that no provision has been made for continuing into upper year studies. Moreover correspondence study budgets have been slashed to the point where financing of upper year correspondence work is limited. This is a program that may take consid-

erable time to iron out. Another problem is that failure of the National Parole Board to respond to the academic desires and proven abilities of many successful students.

The successful introduction of academic programs can be expected to continue for the next few years, especially as the Penitentiary Service more fully understands the favourable impact such programs can have on inmates. The Parole Board will eventually fall into line, however reluctantly, because inmate education will soon figure as a significant factor on the political barometer which seems to be the sole criteria used by the Street Gang for granting paroles. Already many day paroles are being granted to allow inmates to study on community campuses.

THE CORRECTIONAL WORKER AS DEVIANT

The notion contained in this article's title would probably appall a lot of correctional workers. A lot of others may think it derogatory.

Most of us associate deviance with perversity, criminality, or, perhaps, eccentricity. Most of us relate deviance to destructive or disgusting behavior. It is a very value-loaded term in any case, saying more sometimes about its user than its object.

Here it is used in a more general framework to describe an individual's departure from the Middle Way. There are two sides to every coin. The two sides may be said to determine the amount

and form of the substance. Let us treat the two sides as deviant and the substance as the Middle Way because it is the substance which is the coin's value. On one side is the prisoner who by virtue of being in jail is a deviant who indulged or was convicted of indulging in non-acceptable behavior. On the other side is the correctional worker who by virtue of his employment is the symbol of ideally-acceptable behavior. And on the street are the citizens, our coin's substance. Presumably, the citizens strive toward ideally-acceptable behaviour and away from non-acceptable, but it is only because our society is achievement-oriented, and hence dynamic, ideally-acceptable behaviour can only be approached, never achieved. Similarly non-acceptable behavior cannot be always avoided, for to fall short of one's ideal objectives is regarded as reprehensible in our society. In this sense the average citizen is rather like a mouse on a treadmill, running like hell but never really moving. And the deviants, they stand outside. They aren't running, they're making sure that the mouse stays on his treadmill. To some extent they are the treadmill's boundaries inside which the mouse runs. Cynical View? Perhaps. Trite analogy? Perhaps.

Some may point out that every mouse falls off or deliberately jumps off the treadmill on occasion, hence, the analogy is inefficient. Not so however, for as long as he is off the treadmill he is deviating from the desirable norm. He is a deviant. He is different from the other mice. We all recognize that a prisoner is different from other citizens if only because he is locked up. We should also recognize that the correctional worker is also different from the other citizens. Let us look more closely at the correctional worker --- the

so-called line staff, guards, key-jockeys, bulls, screws, or whatever.

Already noted is his position as the representative of ideal behaviour. His job dictates this and the image is further reinforced by being thrown into relief by its close proximity to his polar opposite, the convicted criminal, who must be regarded as society's ideal villain.

But is the correctional worker different in other ways from the average citizen or even from most citizens? He is. The variety and extent of his differences determine his deviance; indeed, these are part and parcel of his deviance. Let us look specifically at federal prison workers.

In many institutions, while on the job, the guard wears a distinctive uniform of military cast. This differentiates him from the average citizen. On the other hand, most prisoners wear a distinctive uniform. While individuality in dress is encouraged and accepted for and by average citizens it is proscribed in the prisons for both prisoner and imprisoner.

Most prisons and prison complexes are located in rural or peripherally-urban areas; most line staff for these institutions are drawn from their immediate localities. Dorchester, Prince Albert, Millhaven, Stony Mountain, Drumheller, Matsqui; these are only a few which fall into this category. Many such areas are considered poverty pockets, and in some cases institutions were built there primarily to provide employment for locals. Springhill may be seen as such a case, for the institution came into being when Springhill's only industry, coal mining was

closed down. Drusheller is such a case and for the same reason. At the time when New Westminster was built it was in a position relatively isolated from Vancouver. That it is now in an urban area is more due to urban expansion on the Lower Mainland than to forethought in correctional design or philosophy. So the captive is isolated from mainstream society, so too is his captor. And the captor? Compared to the average citizen his world view is probably narrower because his exposure to the world has been less. While his educational level may not differ much from the average prisoner it is somewhat less than that of the average citizen, particularly the average middle-class citizen whose values he supposedly personifies. Another contributing factor, apart from rural or non-urban educational systems and possibilities, is the low educational qualifications set for prison line staff, coupled with a work-day situation and a lackadaisical in-service training program that actually militates against the employee acquiring additional education and its concomitant opportunity to broaden knowledge and understanding of the world around him and the people in it. To be sure, the average citizen may not broaden his knowledge and understanding, but unlike the prison guard, at least he has the opportunity. The prison guard, like the prisoner, has been structured out of mainstream life. Like the prisoner, he has little choice but to sit on the world's edge and watch it go by.

Dealing daily with the so-called dregs of society, the prisoner, is not the most highly esteemed job around. Facetiousness aside, it is one of the least desirable jobs. Why is the job so distasteful to average citizens? All of the above points may be treated as contributing

factors; that is, the people one must associate with -- inmates and fellow staff members, the isolated setting, the idealism that demands of the staff member a puritanism he cannot come close to without severely distorting his personality.

In tracing the correctional worker as a deviant, let us finally look at the prison institution itself because this is the seedbed for his deviance.

The prison is isolated not only from population centers but from the community in which it is situated. In short, the workday world for the staff member is isolated from everybody else's workday world. It is substantially different too. It is bound by hard and fast, generally unchanging, rules and regulations. It is a community in itself and because its financing, like its rules, comes from afar, it has no economic dependence on the community in which it is situated, therefore no need to ingratiate or integrate itself in the community. Exactly the same applies to its staff members. Besides this, the work is so different from that of everyone else's, as well as being 'officially' secret, after-hours shop talk is incomprehensible or unmentionable to any but fellow staff members. Over time the staff member can lose his ability (and need) to relate to the community at large. In effect, he becomes institutionalized, often as much so as his opposite number but fellow deviant, the prisoner.

FREEDOM AND THE FREEDOM GROUP

One of the most ambitious and realistic corrections programs in the country has been

quietly put together in Regina during the past year by a hard-working group of ex-offenders called the Freedom Group.

Spearheaded by Garry Cole and Bill Wales, the group's far-ranging activities now include parole supervision, employment counselling and Placement, establishment of job training programs, pre-release counselling, and numerous other things geared to provide ex-offenders the best possible opportunities for quick successful reintegration into the community and to provide prisoners the best possible preparation for their inevitable release from jail.

A commendable part of the Freedom Group's programs has been the absence of verbal props, the dismal target that often attempts to make corrections a 'soul-saving mission'. If a man wants help, and is prepared to do something for himself as well, he doesn't have to become a 'convert'. Neither does he have to expose his personal shortcomings and frailties in a public atmosphere of abasement, confession, and breast-beating penance.

Until now the Freedom Group has worked almost exclusively with prisoners in the Regina Provincial Jail who are released into the city of Regina. With the success of the last two years' experience solidly under their belts, the Freedom Group is now planning to duplicate the Regina services throughout Saskatchewan. To this end, discussions have commenced with corrections officials and interested parties in Saskatoon and Prince Albert. It may take some time to work out details of course, but within six months Freedom Group facilities should be established in both cities.

In both cities there is an acute need for such services, especially for the ex-offenders who fall outside the mandates of the provincial probation department, the parole service, and the John Howard Society. All of these agencies are reluctant to help men whom they do not 'officially' supervise, such men as those who are not on parole or probation but who nevertheless may need considerable help when they are released from jail. These men exist in the 'dark regions' of correctional programming in this country simply because once-released no agency has jurisdiction over them. This is only one of the gaps the Freedom Group is seeking to bridge.

Another they are working on is the tragic matter of labelling as an ex-con. Most agencies in corrections will help only ex-cons; that is, he must be a bona fide ex-con to get help. The Freedom Group helps people as humans, not as ex-cons. This is more important than many concede. (Another example might be this magazine. Although it is written by mere people, it is read as if it was written by cons and ex-cons. It would be nice not to have to be a con or ex-con just to be read.)

A point to be emphasized about Freedom Group activities inside institutions is that these activities are initiated and for the most part controlled by the cons themselves. Inmate responsibility, individually and collectively, is vital to the success of any program in a correctional institution. As total control by institution staff has repeatedly shown failure, so control by cons has repeatedly shown success. A lot of staff find this home truth unpalatable but it happens to be the only nourishment left in the corrections cupboard.

SO YOU WANT TO HELP AN EX CON

By David Earl Williams

So you're a helper are you? Well that's just fine. Here are some ideas about helping which just may help you. If you think you don't need to know anymore, do yourself a favour and throw this whole magazine in a garbage can because you don't need any more aggravation than you already have.

The first and foremost consideration YOU who wish to work in a 'helping' capacity should be aware of is, that no matter what problem a person is confronted with, he is a person first and whatever else after. Throw statements like 'client', 'parolee', 'ex-offender', 'But you've got a record', etc. out the window, in the garbage or better yet down the shitter. You don't need them and we sure in the hell can do without them. It may be difficult to remember that no matter what crime we may have committed, we are HUMAN BEINGS first (Fortunately or Unfortunately whichever the case may be). Try to put aside your biases, opinions, and prejudices if you really want to help. If you can't do that, we will know, and even though we may play the "Yes you're a helper all right" game...it will be a bunch of crap for you and for us.

YOU as a human being must be able to put yourself in our shoes. In order to do that effectively, you must be aware of who and what you actually are. Try to remember that no matter who a person is or what he has done he still has feelings and like it or not he is still a fellow HUMAN BEING. Listen, don't get me wrong, I'm not asking you to like what

I may have done in the past, there are a lot of things you do that I don't like either. So don't like me but LOVE me because I am after all a living, feeling, human being. Not a dog to be pushed around simply because I refuse to live up to certain imposed expectations which YOU who are simply another human have laid on my head because you have been ordered to do it by some other human being who carries around the label "judge".

The aim of your problem-solving process for us is not to do for us what we (believe it or not) are quite capable of doing for ourselves. How about us having a say in what we should be doing for ourselves. Possibly we won't come up to your standards but perhaps that's because we don't want to. Listen, let us work things out in our own way. Sure we will make mistakes but they will be ours, not yours. If we can work out our own particular problems and improve on our own immediate problem situation, and do so in such a way so that we will learn a general method of problem-solving that we may use in future problematic situations, then we have done something.

We are not simply animals, we are social animals and you know, SO ARE YOU. People need other people to survive socially. We need to feel needed and wanted. We need to feel that others accept us. Because we need to feel we are accepted we constantly strive for acceptance by others. We interact with people hoping to fulfill this need. If we manage, we get a "good-me" feeling. If people seemingly reject us we get a "bad-me" feeling. If we get more "bad-mes" and fewer "good-mes" we develop "stress" within ourselves. This is why we need

people who understand. You should be trying to improve our capacity to come to grips with the fundamental need we all have to function socially in this world after people have rejected us because of past performance. We don't need you to reinforce us with your 'ex-con' labels. We know more than you will ever know about what we have done. People who aren't in prison like yourself, may be in a prison yourself. But we try to forgive you. We ask the same in return.

Go ahead, stress the realities of life to us; we know them, our problem is we hate them. If you can live with them, great. We are aware that we are living in a sick society. You are trying to make us well so we can live in this society. Did you ever consider that you really aren't making us well but you are trying to make us sick by making us conform to your rules and regulations, even though for us they may be wrong. Who the hell are you to JUDGE anyway? But most of us are forced to conform simply because prison is sicker (not much) than society. So go ahead, HELP us to conform but don't give us any bullshit that conforming is the thing for us because it's the thing for you.

Remember as you are trying to help us, we are trying to help you too. That doesn't mean we are trying to 'con' you, it means help you. Believe it or not some of you do need help. So let's make this helping process a reciprocal one. Remember that you as a 'helper' can learn and improve your own coping capabilities by allowing us to 'give' ourselves to you as well as you 'giving' yourself to us. Actually not many professional helpers know what 'giving' is. They do it on a very superficial level. So we have a responsibility to try to teach them how

to truly give.

Another suggestion is that you should always attempt to improve your skill and knowledge so you may be able to make a more in-depth study as to who you are and what your purposes for wanting to help us are. If they aren't genuine reasons -- leave us alone. You'll do more harm to us and to yourself in the long run. By becoming more aware of yourself as a human being first and a 'probation officer', 'judge', 'social worker', etc. after, you will be able to relate more to us as human beings. By becoming more aware of what you are, you can develop an 'empathy' for us. Empathy is a must and you don't get empathy from textbooks my friend. Empathy is something you either have or you don't. It's like trying to know about what it's like to have a baby from a health text. You think you know but wait until delivery time comes.

As stated previously, in using any problem-solving techniques, you should endeavour to provide a person with 'help' in using all available opportunities for self-betterment and the betterment of society as a whole. Similar, we try to use Transition as a vehicle to help you better understand us and our society as a whole.

Above all else, remember you must have your own head together before you can lay claim to the title of 'human helper'. "The ego learns correct behaviour through identification with others who have mastered it", as identification is the basis of all learning which is not acquired independently by trial and error.

You should be examples of people who have mastered yourselves to the extent that you know life in reality and accept it as such, disregarding the bad and good of it. There aren't many people who can do it. Have you seen your classification officer lately?

You, dear "helper", serve only as a catalyst to bring into motion latent potentialities we may possess. Under normal circumstances an individual's problem-solving or stress-reducing ability may remain dormant and only develop slightly as compared to what he is capable and has the potential of attaining. You serve only as a catalyst and above all you must be able to adjust his 'heat' in order that the desired change (one which he desires of himself) will be brought about at his own pace. If you can't adjust to his heat you may find that you'll both get burned. You can take a burn or two, we can't, so learn to cool it.

I think you should all be aware of the fact that we have the answers to our own problems within ourselves. It is up to you through all the available 'tools' or resources to 'help' us search out, find, then use our own answers to solve our own problem. Don't force us to change into what you desire us to be. If we desire to change we will, but only if we want to. As Periman puts it, "Within the limits of reality, each man has the right to be master of his soul and his fate".

Remember, too, that even if we have a similar problem to perhaps hundreds of others, (we are all offenders or ex-offenders, etc.) but

we realize, and you must, that at the same time we are different. Each one of us is unique. Don't treat us all the same way because we all may be robbers, drug addicts or whatever. I am a human being. He is a human being. You are a human being. We are all unique. One law, the same for each similar offence is nonsense. One Probation Officer, etc., dealing with 'robbers' all the same way is nonsense. My life experiences are not exactly like anyone else's even though I may have the same or similar M.O. as someone else. Deal with me as an individual. Just like all you judges are not the same. I won't generalize and say that all judges are asses simply because 90% of them are. So don't you say that all cons are bad simply because 10% of them are.

Above all, you as a so-called 'helper' must try to instill in us a thing called HOPE. Let us know that there is a way and there is 'help', genuine 'help' available to us if we desire it. Right now, we don't believe it. Help us to realize that if we reach out our hand, when we are ready, that help (genuine help, that is) will come flowing in if we desire it and not because you think (because you have been assigned to the case) that we are required by law to have it.

Let me say again, before any problem can be solved, we must want to solve it. If everything is seemingly going well with us, who needs to solve anything? On the other hand, if a problem is causing us pain then we want something done right NOW. If you have a hole in your tooth you may be aware that it is there but chances are you don't do anything about it until you wake up at 3 a.m.

and demanding the dentist remove it immediately.

Believe me when we have that kind of pain... we'll do something about it without you having to tell us what to do.

A lot of so-called 'helpers' have advised us what to do in the past and we have refused simply because they have demanded we get the tooth pulled out. When he demands that we get the tooth out and find out that it's the wrong tooth, is it any wonder why we feel like kicking a few of his out. I mean give us the benefit of the doubt. We know where the pain is and we can deal with it in our own way. It is our tooth, you know.

Okay, to sum up for all you would-be 'friends of cons' out there, it takes skill, knowledge, understanding, love and above all empathy to help solve another's problems. It takes a great amount of courage to solve your own. In a word, this is HOW it is done.

- H - is for honesty. Try honestly giving of yourself. Forget your professional front. It's a bullshit role anyway and we know it.
 - O - is for open-mindedness. So what if you've got an M.D. We may be able to teach you more. I mean you don't know everything eventhough you may think you do.
 - W - is for willingness. If you can't bring yourself to do the above two letters and you think it's nothing but HO - HO - HO, for Christ's sake and ours, at least be willing to try.
-

PAROLES: JUSTICE'S SHELL GAME

Somewhere out in the never-never land of the prosperous politicians dwells an elite group; a group that plays one of the most exciting games of all; a group that plays with many men's lives. On last count there were nine players. And just think -- that small handful of people got exclusive rights to play with the 8,000 men's lives which are locked in Federal Penitentiaries. They also get a small crack at a few of the individuals scattered throughout Canada's Provincial jails. The only reason that they don't have too much control over the provincial jails is that the men do not have excessively long sentences. However, each one of this aristocratic group gets to play with about 800 men's lives, so at least none of the players gets totally left out of the game.

In case you hadn't yet realized who I am talking about, I am referring to the nine good natured, Christian, decent, proper, and mothering men and women on the Parole Board.

I could scribble on for hours trying to explain the many disgusting aspects of their archaic game but instead of pointless wanderings I will invite You, The Reader, to follow along as we play a wonderful fun game affectionately known as 'Parole'.

'PAROLE'

The fun game that everyone can play. Entertaining and informative. Good training if you are a cop, guard, psychologist, psychiatrist, geologist, convict, warden, politician, dermatologist.

logist, judge or just someone that likes to dehumanize, degrade, destroy, reject, victimize and revenge your fellow man. Also a riot if you are a snappy, busy bodied, senile old young or indifferent fool with good political connections.

GO DIRECTLY TO JAIL

DO NOT EXPECT REHABILITATION

DON'T EVEN ASK FOR IT !

Well now that we have got a candidate for a little 1984 Behaviour Modification we can begin the game.

"Listen boy, you no longer have a name. You are now #5045. But don't forget, we would like to help you. If you do the right things we just may be prepared to give you your name back a little early." (He does not have the power to give the name back early but the road to political success is paved with false promises. How can you guess that he must have had at least a moderate degree of experience at playing this game).

"#5045 we have decided to review your case #8.4.72. Be sure to address all letters to #681526."

So, now let us watch and see how the poor convict fares. Well by gosh! Who would believe he had so much energy. He is doing university by extension, editing a rehabilitative newspaper, attending rehabilitative groups, showing special progress in attitude, playing sports, helping keep statistics, never getting into trouble, writing for newspapers, learning a trade, and going to church on Sundays. Hold it just a minute. Anyone that goes to church is obviously trying to put us on. But we aren't fooled. Oh no, not us.

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Please remit Cheque or Money Order to:

Transition Society
314 220 3rd Avenue South
Saskatoon, Saskatchewan

"#5045. Apply again 6.4.73. Refer to 681526."

Now we are sure to trip him up. Well, now there, look at him go. He is a straight honor student. The university wants him. He is engaged to a wonderful woman. He has a scholarship and a good place to stay. People are writing in to tell us they will help him. Our community investigation is excellent. Our field workers also strongly recommend him.

Ho, Ho! Something is obviously wrong. Political tight rope ain't right.

"5045. Denied. Refer to 681526. Do not ask questions. It is none of your business. This is your God speaking."

Well -- you will notice how well we have rehabilitated him. By the way, you will also notice we are going to make damn good and sure he pays for messing around all good clean living John Birchers. What is he anyway, a communist?

No! A Catholic.

Ah well, that's just as bad.

Well, what if he were Jewish or Protestant or even atheist?

Don't matter -- he'll have to pay. Don't you realize he's a no good mother!

And thus ends another fun game of parole. Now wasn't that fun?

On a little heavier vein: anyone who takes the time to check will find a very high correlation between Increased Number of Paroles granted and Favorable Political Popularity, and between Political Upheaval and Decreased Number of Paroles granted.

But, of course, this can't be true. We all know that these are sincere people interested in rehabilitation and the individual parole

applicant. I don't think they would get involved in politics.

Or would they?

No -- can't be so. It must be something like Sun Spots or maybe the Ides of March.

After all.....

CON CULTURE: OUR LIFE STYLE

Following is a portion of an interview with two 'old' cons taped recently at the Grierson Correctional Center in Edmonton. Part two of the interview, to be printed in the next issue, pertains to the affect of TLA's, etc., on inmate behaviour inside institutions.

A. When you change institutions, you know there are going to be changes and you know the institution is not going to be as solid as we would like to think the Maximums are. You are going to have to adjust to the younger cons and the guys who haven't come through the system. A lot of the young drug offenders don't have the same principles.

Q. Are you talking about Medium security prisons?

A. Yes. Coming from a Maximum to a Medium or from any classification to a lesser clas-

sification. When I came to Drumheller I didn't like Drumheller at all. I didn't like it even before I got there. You start to adjust a little bit so that things work out. But the move from Drumheller to Edmonton was to get away from Drumheller to retain a little bit of sanity. I wanted to go back to Prince Albert just about the whole time.

Q. Describe what Drumheller did to you. Why did you want to get back or else get out?

A. Well, like I mentioned, there's all these kids. They don't have the same attitude towards the code whether the code is phony or not. That's besides the point. They don't live up to it. Their standards are different and most of them are in on drug use. Not most of them but a lot of them were in on drugs so they have different principles entirely. They don't hold with the code as they find it. Also a lot of them are young and therefore yappy, noisy, and don't give the proper respect to us older chaps. They have their own code and they live up to it which is more of a drug thing and I guess if they live up to their code that's good enough for them. Well I think I kind of outlived or outgrew it, whatever. I just sort of got away. I was going absolutely stark raving insane. I wanted to get back to where I was more familiar with it. At the Drum you can't manoeuvre quite so easily as you can in Prince Albert because you don't have the communication with the administration. There's a lot of communication but it's all quite different.

Q. Why is that?

A. I think the administration is geared that way. You are in a separate building where in PA everything is in the one house. So if you happen to see the man coming by you can stop and talk to him. The only way you see the man around Drumheller is by going up th the Administration Building which is not considered the proper thing to do for a guy from the old school. Therefore, you never get to see the guys. There is just a lack of communication. They have a different attitude too. The attitude there is an emphasis on if you have a trade then you're bound to do well on the street because that's all you need is a trade. Obviously your whole life is messed up because you haven't been able to find a good job. We both know that's horse shit. They have a big huge building down there that has millions of dollars worth of equipment, good equipment, which I don't mind working at, not to learn a trade, but to put in time. The better the equipment the easier it is to do the job and nobody bothers you. You can do it faster, therefore, you get more time to sit down and do whatever you've been doing all the last fifteen years. Sit around and tell the same lies. Just had to get out of there. Maybe another thing. After taking that sociology course I got to seeing the phoniness of the code and didn't want to see it destroyed. It did destroy a lot of my illusions though. Maybe eventually I would have seen it for myself but that opened the door right up. It destroyed my illusions, therefore, the last fifteen years were wasted. And here I thought I was doing so well.

Q. Does it really point out the phoniness of the code because the same situation occurs right out here?

41.

A. I don't think the code is any different than what it is out here. It conforms to different environments. The code out here is phony too.

Q. But there is no respect for a stoolie out here either is there?

A. No that's true. But they do respect success out here where its reversed as you respect non-success; the bigger the nonsuccess the bigger the acclaim. Of course, when you are living in an environment where everyone by a set of definitions is a failure of some sort or another you have that much in common. You talk about nobody respecting a stoolie out here. It's just like a situation I was telling you about. It took me 15-20 years to get over it. My dad never done nothing but tell the truth in his life and he got on the stand and he told the truth exactly as he knew it therefore my dad was a stool pigeon. And that's not really true because he is doing his thing. This is the only thing he knows. But a stool pigeon in the pen is a little different, as he is getting favors. That's like an eagle being shot down with an arrow with his kid brother's feathers on the end of it. Being shafted by your own kind. That's what hurts. And to think that the guy would have the unmitigated gall to violate the code. Then you find the most solid guys need the favor more because they are doing the bigger time. They are maybe doing an indefinite sentence. If anybody has got to go for favors it has to be them and you justify a little bit. It's a little hard to swallow.

Q. Do you think there is a definition that might explain the difference in the code, say a Maximum being more definitely staff against.

convicts, less so in mediums where you get drug offenders and the younger guys who are more willing to talk to staff. Is it so bad to talk with staff?

A. Yes. Well these drug offenders have their code and you could tear their heart out before they would ever talk to the staff, one of the bulls. They dislike pigs and just don't rap to pigs because that is the standard. It's the same thing with a first offender going into PA. He doesn't rap to the bulls, he badmouths them. The second bit he talks to them a little more. By the fourth bit he's walking across the don arm in arm and nobody ever trembles. Well he's got to be going for something, that sneaky bugger. These young kids don't want anything to do or any part of the entire Establishment. It doesn't matter if they're pigs or what they are. They just don't want any part of it. He just happens to be doing time. He's just putting in a certain number of days until they are back out doing their thing again.

Q. Rather than trying to make the time easier or getting out a bit earlier?

A. Oh yes, they just don't conform. They're a solid little bunch. They conform to the situation that every morning they've got to get out of bed, wash themselves, go to breakfast, dinner and supper, and go to bed at night. But they conform so well actually, that they're called jailwives. It becomes a jailwife situation. Anything you do they say there's an ulterior motive. They never get into trouble. They aren't looking to hassle anyone but they don't want any hassle from anyone else. So it's a day-to-day situation with the attitude -- 'I don't need you and

if you leave me alone you aren't going to need me'. I can remember a good many years ago you didn't talk to the bulls and if you did you stood quite a distance apart. You had your hands behind your back and shouted. If anybody was around they heard you. The bulls liked that also. They didn't buck against that part of the system because that affected them also. If they were seen talking intimately with some convict then they would be approached by a hundred more, so whatever favor they just gave the first guy they would have to give the other guys the same thing. Or otherwise the Administrator would be in his hip pocket asking him what he was doing for this guy. He would probably walk in the door every morning and be searched. For the protection of both sides. But if you did see one of the old-timers talking to a bull, maybe not seven feet apart but also not two inches, just talking quietly, you figured that the guy was discussing a problem and he wants to put him through for something. It didn't occur to you that the guy might be giving away secrets because there was sneakier ways to go about it than that. So he was maneuvering that bull around. But if you saw a first-timer doing that you figured why that little clown. It's kind of stupid. The guy shouldn't have to do four bits before he can go up to talk to a bull and put him through for something. You should be able to do that the first time. In a Medium its less defined. You don't know who's a first offender. So many transfers now. That's what started the big breakdown.

Q. Between Medium or Maximum?

A. Between the old cons and the new cons. You

just don't know who's who anymore. You always knew who the lifers were because they were pointed out to you by someone else. They were an elite group. You knew who the guys were with thirty-five years. Now you don't know. The guy might be doing two years or twenty-two years. There's no more distinction because there is no hierarchy all the way down to the diddler. As a matter of fact in Drumheller you don't even know who the diddlers are. That's unheard of. There was one here in Edmonton. One thing was that no diddlers ever came through this way. The same thing with the farm camp. After this kid left on parole someone mentioned that he had seen him uptown and had a beer with him. I said I guess you know the kid's a diddler. He was wandering around in Drumheller and everything was alright. He was used to PA also. He saw the guy out in population and figured that the guy can't be a diddler. He was talking to everyone and everyone was talking to him. It never occurred to him the guy could be a diddler.

SLOW GEORGE'S ADVICE TO INMATES

Dear Slow George: I am an old-timer like you but, unlike you, the bulls keep on trying to rehabilitate me. I don't want to be rehabilitated. I like me the way I am. How can I get them to leave me alone.

The reason the bulls stopped trying to rehabilitate me is because they've been convinced I don't want to be. You've obviously not been

firm enough when telling them to get on down the road with their sample cases of corrections goodies. There are two ways you can discourage them. First, you can get yourself a subscription to Garner Ted Armstrong's Plain Truth. They regard anyone who reads that thing as either already rehabilitated or too fanatical to change. The other approach you can use is this: every time you spot a bull, walk up to him, look him square in the eye, and say, "Hi there, I'm a criminal who wants to change his ways, so please change my ways. Rehabilitate me!" Then just stand there looking benignly expectant. This gets them every time. Pretty soon, instead of seeking you, they'll be avoiding you.

Dear Slow George: I am serving six years for living off the avails, which is a bum beef because my old lady never got top price and she always held out some of the bread. My problem is that with me here and my old lady footloose, she's gone and turned out my kid brother so that now she's living off the avails. Should I stop her from corrupting the innocent youth or should I try to slice off a piece of the action?

"Corrupted" means getting a job and paying taxes and similar rubbish. I wouldn't want to see that happen to any innocent youth. She's not corrupting the kid, she's teaching him the joys of fruitful occupation, satisfying employ, and gainful free enterprise. Tamper with her efforts and you're tampering with the economic cornerstone of our glorious capitalistic society. I'm sure you wouldn't want to do that. On the other hand, if you figure your kid brother will be a good little money-maker, you should try to get a piece of the action. At the very least,

you should line yourself up for a freebie or two when you get out.

Dear Slow George: I am a Satanist, but the warden won't let me have freedom to practice my religious beliefs. What shall I do?

Don't ask me, I'm not Satan. If you were a witch you'd be OK, you could join the warden's coven. As for freedom of religion, penitentiary record forms have spaces for Catholics, Protestants, and Jews. If you say anything else they mark you down as a Protestant, so where do you get off with this Satanist stuff anyway?

Dear Slow George: When I get out I'm going to open a dating service for lonely ladies and other women. What is the best way for me to get this sort of business together?

I wouldn't worry about getting it together if I were you, I'd worry about getting it up and keeping it up.

Dear Slow George: Is it true that Oskana Centre, the Regina Community Correctional Centre, run by the penitentiaries recently had not a single inmate staying there, yet had seven full-time paid staff members? I know this isn't a real Advice to the Inmate letter, but I was wondering because the parole service turned down my parole to Regina because I didn't have a place to stay.

I wrote a letter addressed to "Any Inmate, Oskana Centre" and did not get a reply, which just

about answers that part of your question. As for the parole service, why you wonder I don't know unless it's that you presupposed they act rationally. The only possible way they would have recommended you would have been if Oskana was filled to capacity.

Because there is no CRIME AGAINST HUMANITY AWARD this month does not mean there is no one who merits it. We think the point of this last item is of far more concern to readers.

IT HAPPENED IN COURT

The following is a statement as read in court, Saskatoon; September 13, 1973:

An important question is this: why would a relatively educated person who otherwise refrains from smoking (tobacco) and drinking (alcohol) and maintains a lifelong general commitment against personal pollution, engage in smoking marijuana? The answer in my case is this: I have for some time had an interest in religion, philosophy, mysticism and social communion. Having heard of hashish as a religious sacrament while a child, it is natural that I explore not only intellectual and Western modes of religious thought and practice but also engage directly in religious experience by the widely recognized routes of meditation, centering, physical exertion such as fasting and use of sacraments.

Communion wine, peyote and marijuana are among world-recognized sacraments. Though we have yet to achieve on this earth a global re-

cognition of the validity of various means to the experience of One God, it is nevertheless true that within certain texts and attitudes, religious use of organic substances such as marijuana are valid and necessarily protected by hard-won charters of religious freedom.

In making this plea I do not claim all use of marijuana is sacramental. I do not claim all of my use is sacramental. There are a number of well-established medicinal uses for marijuana, a herb placed here for our own use with no substantiated dangers to warrant its prohibition while leaving tobacco, aspirin, alcohol (to mention some of the less innocuous substances available) on the open market.

This presentation is made because it is time to speak openly in the courts not only of the right but also the necessity of recognizing as lawful not only personal use, but also growth from seeds for personal use, of marijuana.

It is certainly true that the State has no defence (or at least should present a valid case) against the stand that marijuana use and growth in small personal amounts is: a private matter over which the Government has no legitimate say.

In the name of peace, order and good government, the erroneous placement of marijuana in prohibition must be retracted. Otherwise the Government of Canada discredits itself in the eyes of the present and future.

This man was found guilty and received a \$300.00 fine.

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